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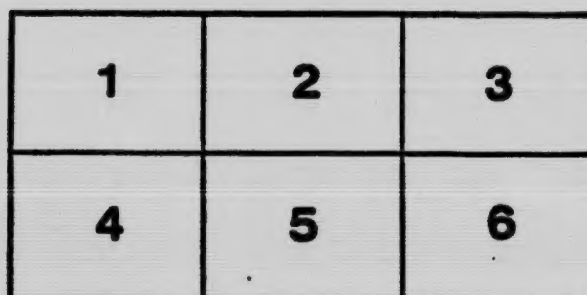
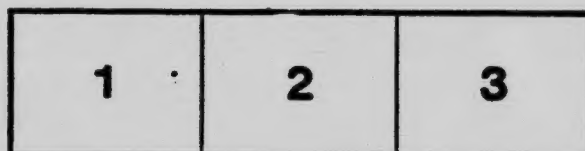
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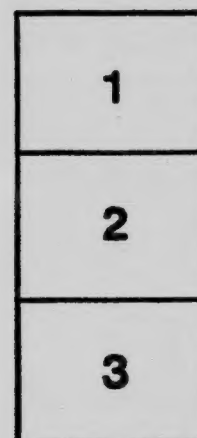
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Sermon

ON THE

Mount

The Charter of the Kingdom

C. S. EBY.

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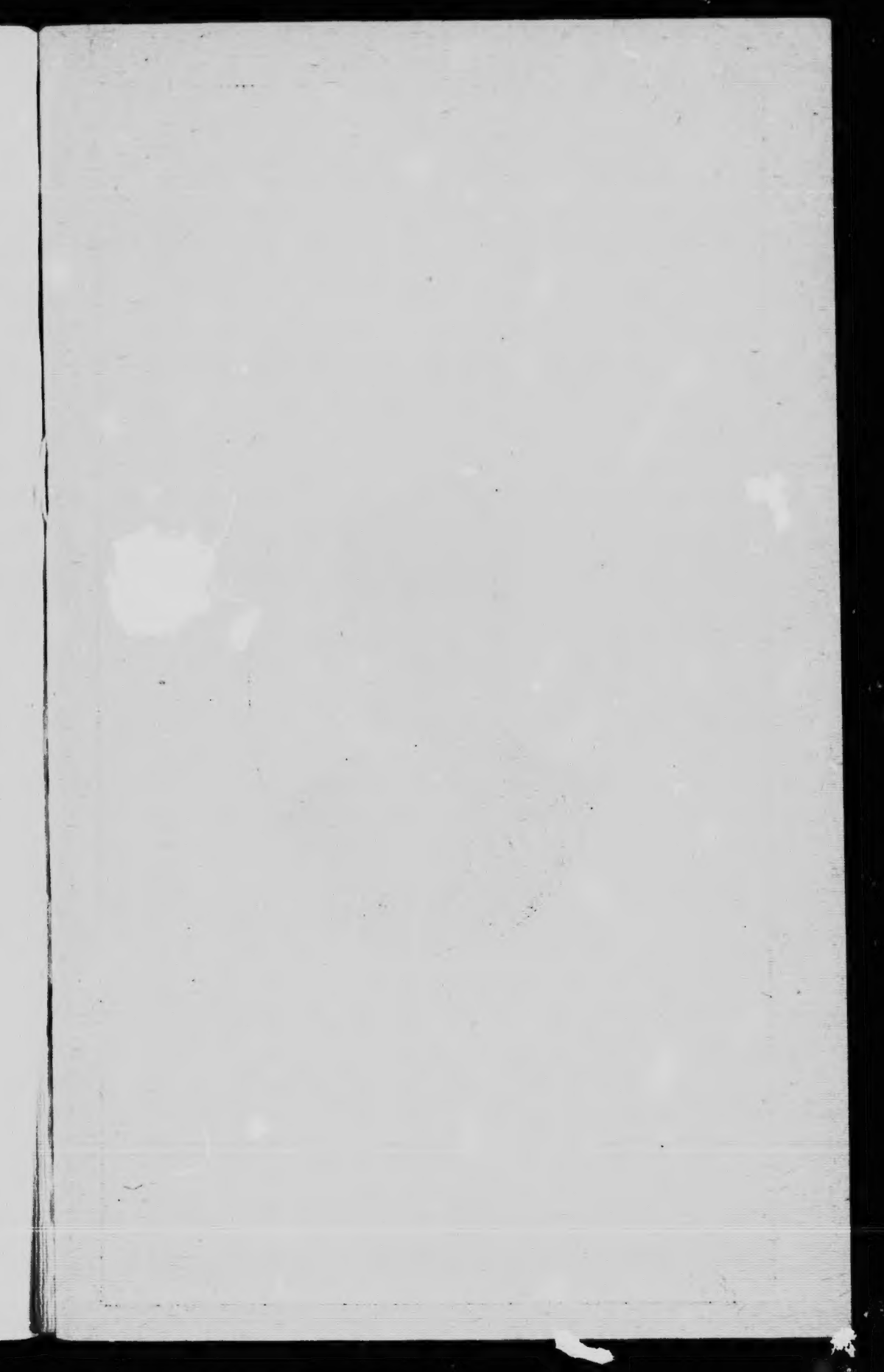
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ANNEX
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OCT 30 1950

Prefatory.

THE ex-premier of the British Imperial Parliament spoke thus in the 1900 Club on

The Responsibility of Empire.

"If we could induce the citizens of this Empire to feel that each had in his keeping some small share of responsibility we should do more for ennobling the instinct and widening the horizon of our race than any amount of book-reading could do."

Pettiness of outlook in the many is the eternal drag on progress and the despair of leaders with an outlook creative of higher things.

Pettiness and individualistic conceptions of the Message of Christ have hindered the Christ programme of the Kingdom of God among men. The philosophy of Mr. Balfour applies to the larger Empire of the Heavens, within which this Earth is an important colony that has to be got into line with God's administration of Heaven—or Christ will have failed to reach His ideal.

Responsibility for the Kingdom of God.

If we could induce the individual Christian "to feel that each had in his keeping some small share of responsibility" for the Kingdom of God upon Earth, "we should do more for ennobling the instinct and widening the horizon

of our race," than all the other agencies combined. It would bring about a progressive and rapid development of all the divine agencies now at work in all great world-forces, unifying, uplifting; eliminating war of arms, of industry, of finance, of selfish ambitions; drying up the flowing deluge of "man's inhumanity to man," by which "Christian Nations" are debasing and destroying the non-Christian races a hundred-fold faster than all the Christian Missionary agencies are saving them.

THE NEW EMPHASIS.

Our fathers emphasized the great Truths, Christ FOR man as Redeemer and Saviour, and Christ IN man, as Spirit of Life and Sanctifier.

But the time has come to emphasize that upon which Christ laid the most stress, for which all else was but a preparation.

Christ THROUGH man, a Force and Leader to reconstruct human society until conditions shall be "*on earth as in heaven.*"

The Old Truths must be re-stated to the modern mind.

The Old Experience must be made a reality to the Modern Spirit.

The Old Divine Purpose for the race must be re-stated so as to fire the noblest ambitions of the Modern Church.

THE NEW HEROISM.

When men have become seized of the mind of Christ, and accept with their whole hearts His

programme and His methods, we shall have no need to look further for that which many have longed for, and which Prof. Wm. James has so well expressed.

“What we now need to discover in the social realm is the moral equivalent of war: something heroic that will speak to men universally as war does, and yet be as compatible with their spiritual selves as war has proved itself to be incompatible.”

During ten years in the pastorate, after twenty years of work amid imperial developments and struggles for the Kingdom of God in Japan, the author of this pamphlet has been studying this question of Applied Christianity, amid the surroundings of perhaps the most Christianized parts of so-called “Christian Nations.” His message agrees with that of many foremost leaders. For instance, Bishop Phillips Brooks wrote:

“The great question that is on men’s minds to-day is this: Can this Christian religion meet all these human problems? * * * No man dares to condemn the Christian faith to-day, because *the Christian faith has not been tried.*”

The call to the Church, to the Christian men and women of to-day, of the Reform Bureau, in its national or international work and publications, is to

TRY THE CHRISTIAN FAITH.

See if Christ’s “Word of the Kingdom” does not cover the whole man, the whole of humanity,

the whole problem of public and private welfare; if it does not solve every problem of evil and show all elements of power needed to fulfil all its promises of conditions, "On earth as in heaven."

This presentation is, of course, a very brief statement, and will require enlargement to do it anything like justice. Such enlargement is referred to in a postscript. The author hopes that this will be a small contribution towards the coming revival, spiritual, ethical, practical, which the Church needs and for which the world is aching to-day.

C. S. EBY.

266 Carlton Street,
Toronto, Ontario, Canada.
July, 1907.

The following "Charter" gives an analysis and epitome of the Sermon on the Mount, as the essential "Word of the Kingdom" which Jesus preached. Omitting the comments and accretions, we have the essentials of each of the three great divisions presented on a double page which will enable the eye to take in the whole effect at a glance. The deeper effect on the meaning resulting from this re-setting of the oracles can be brought out only by fuller exposition. In the text of the various Oracles on the Mount the admirable translation and arrangement in "The Historical New Testament," by James Moffatt, B.D., is largely followed, sometimes literally, often abbreviated and altered. In the whole presentation it will be seen that the effort is to give the thought in the tersest form rather than in the exact words, excepting where the meaning seems to hinge on the exactness of the word.

THE CHARTER

Matthew V., VI., VII.

THE CHARTER OF THE KINGDOM

PART I.

THE ORACLE OF THE CITIZEN.

(1) BABES BECOME SONS OF GOD. (Matt. V. 1-16.)

Blessed are the poor in spirit,
For theirs is the kingdom of the heavens.

Blessed are they that mourn,
For they shall be comforted.

Blessed are the meek,
For they shall inherit the earth.

Blessed are they which do hunger and thirst after
righteousness;
For they shall be satisfied.

Blessed are the merciful,
For they shall obtain mercy.

Blessed are the pure in heart,
For they shall see God.

Blessed are the peacemakers,
For they shall be called the **SONS OF GOD.**

**Ye are the Salt of the Earth:
Ye are the Light of the World.**

PART I—(CONTINUED)

THE ORACLE OF THE CITIZEN.

(2) TO BE PERFECT AS THE HEAVENLY FATHER IS
PERFECT. (V. 17-48.)

Think not that I came to destroy the law or the prophets;
I came not to destroy, but to fulfil.

For I SAY UNTO YOU,
Except your righteousness exceed that of the scribes and
pharisees,
Ye shall in no wise enter into the kingdom of the heavens.

Of old they said: "Thou shalt not kill."
BUT I SAY UNTO YOU: Thou shalt not be angry,
For anger is heart-murder.

Of old they said: "Thou shalt not commit adultery,"
BUT I SAY UNTO YOU: Thou shalt not lust;
For lust is heart-adultery.

Of old they said: "Thou shalt not forswear thyself;
Perform unto the Lord thine oaths."
BUT I SAY UNTO YOU: Swear not at all:
Let your words be plain
and true.

Of old they said: "An eye for an eye:
A tooth for a tooth."
BUT I SAY UNTO YOU: Resist not the evil-doer:
Conquer him by deeds of
kindness.

Of old they said: "Thou shalt love thy neighbor,
And hate thine enemy."
BUT I SAY UNTO YOU: Love your enemies,
Pray for your persecutors;
That you may be SONS OF YOUR FATHER.

Ye therefore shall be Perfect,
As your Heavenly Father is Perfect.

PART II.

THE ORACLE OF CITIZENSHIP.

(1) SPIRITUAL LIFE: GOD'S LIFE. (VI. 1-13.)

Do not work your righteousness to be seen of men:
Else you have no part in the rewards of the Father.

When you give in charity,
Make no flourish of trumpets, as do the hypocrites,
That they may be glorified of men.

For I tell you truly,
That is all the reward they will ever get.

But when you do charitable deeds:
Let your alms-giving be quietly done.
And the Father, who sees it all, shall recompense you.

And when you pray,
You shall not be like the hypocrites,
Who worship to have honor before men.

For I tell you truly,
That is all they shall get for their trouble.

But when you pray,
Go into secret communion with the Father:
And the Father, seeing in secret, shall recompense
you.

Again when you pray,
Do not babble by rote as the heathen do,
Who imagine they shall be heard for their many
words.

Now do not imitate them.
For your Father knows your needs, before you
ask him.

Rather let this be your method for prayer:

Our Father who art in the heavens,
Thy name (Father) be hallowed,
Thy kingdom come,
Thy will be done,

As in Heaven, so on Earth.

Give us this day our bread for the morrow
Forgive us our debts as we forgive our debtors.
Lead us not into temptation but deliver us from evil.

PART II—(CONTINUED.)

THE ORACLE OF CITIZENSHIP

*Give us this day
Our bread for the morrow.*

(2) MAN'S BUSINESS: GOD'S BUSINESS. (VI. 19-33.)

Lay not up for yourselves the treasures of earth;
Which moth and rust consume,
And which thieves break in and steal.
But lay up for yourselves the treasures of heaven,
Which neither moth nor rust can consume,
And which thieves can not break in and steal.
For where your treasure is,
There will be your heart as well.

The lamp of the body is the eye,
If thine eye then shall be liberal, (or single)
Thy whole body shall be lit up;
But if thine eye be niggardly, (or double)
Thy whole body shall be darkened.
If the light within thee is darkness,
Then—what a darkness!

**No Man can Serve two Masters:
Ye cannot Serve God and Mammon.**

Therefore I tell you,
Be not anxious for your life, what you are to eat,
Nor yet for your body, what you are to wear:
Is not the life more than food,
And the body than raiment?

Look at the birds of the air:
They sow not, reap not, gather into no granaries,
Yet your Heavenly Father feedeth them.
Are you not worth more than they?
And why be anxious for raiment?
If God arrays the grass of the field in beauty,
Which blooms to-day, and to-morrow is in the oven,
Shall He not much more clothe you, O men of little faith?

Be not anxious then and say:
What are we to eat, to drink, or to wear?
(Those are the things the gentiles seek)
For your Heavenly Father knows you need them all.

**Wherefore you are to Seek first
The Father's Kingdom and His Right-
eousness
As chief business concern.
(For therein, in the simple working of it)
All these things will be amply provided for all.**

PART III

THE ORACLE OF LIFE AND WORK.

*Forgive us our debts
As we forgive our debtors.*

(1) THE CITIZEN AS BROTHER IS BENEFACTOR TO HIS
FELLOW-MAN. (VII. 1-12.)

Judge not: and you shall not be judged.
Condemn not: and you shall not be condemned.

GIVE and it shall be given you,
Ample measure, pressed down, shaken together, running
over, shall they pour into your bosom:
For with what measure you measure,
It shall be measured to you again.

Can a blind man guide a blind man?
Shall they not both fall into a ditch?
A pupil is not above his teacher:
But every finished pupil shall be like his teacher.

Why look at the splinter in thy brother's eye,
And mark not the beam in thine own eye?
Hypocrite! pull the beam out of thine own eye first,
To see clearly how to relieve the brother of his splinter.

Give not that which is holy to the dogs,
And throw not your pearls before swine;
Lest they trample them under their feet,
And turn to tear you in pieces.

Ask and it shall be given you,
Seek and ye shall find,
Knock and it shall be opened.
For asking is the universal law of getting,
Seeking is the universal law of finding,
Knocking is the universal law of opening.

Why, what men of you will hand his son a stone,
If he asks for a loaf?
Or will he hand him a serpent,
If he ask for a fish?
If you then, defective men, know how to give
Good things to your children,
How much more shall your Heavenly Father
Give the Holy Spirit to those who ask him?

All then that ye would have Men do for you,
Do you also to them Yourselves.

For thus will be fulfilled the Law and the Prophets.

PART III—(CONTINUED)

THE ORACLE OF LIFE AND WORK

*Lead us not into temptation
But deliver us from evil.*

(2) CHRIST WILL BE LORD OF ALL OR NOT LORD AT ALL.
(VII. 13-27.)

Enter by the narrow gate:

For wide and spacious is the way that leads to
destruction,

And those who are entering by it are many;

For narrow is the gate and straight is the way that leads
to life,

And those who are finding it are few.

Beware of false prophets, who come to you in sheep's
clothing,

But are inwardly ravening wolves:

From their fruits you shall recognize them.

The good man from the good storehouse of his heart
brings out the good:

And the bad man from the bad storehouse brings
out the bad;

For out of the heart's abundance the mouth speaketh.

Not every one who says to me, 'Lord, Lord!'

Shall enter into the kingdom of the heavens;

But he who obeys the will of my Father who is in
the heavens.

Many will say unto me in that day, 'Lord, Lord!

'Did we not prophesy by thy name?

'And cast out devils by thy name?

'And work many miracles by thy name?

And then will I declare unto them, 'I never knew you:

'Depart from me, ye workers of evil.'

Everyone then who hears these words of mine,

And **OBEYS THEM,**

Shall be compared to the wise man,

Who built his house upon the rock:

And the rain fell,

The streams arose,

The winds blew and beat upon that house;

Yet it fell not,

For it was founded upon the rock.

And everyone who hears these words of mine,

And **OBEYS THEM NOT,**

Shall be compared to a thoughtless man,

Who built his house upon the sand:

And the rain fell,

The streams arose,

The winds blew and struck upon that house;

And it fell;

And great was its downfall.

**All authority has been given unto me in heaven
and on earth:**

**Go then and make disciples of all nations;
Teach them to observe all things that I
ever commanded you;**

**And lo, I myself am with you all the days until
the consummation of the age.**

(Matt. 28: 18-20.)

**The one far off divine event
To which the whole creation moves:**

—Tennyson.

EXPLANATORY.

I.

Prelude.

RENAN spoke truly when he characterized the gospel according to Matthew as "the most important book ever written." Its importance consists in the fact that the writer had grasped the fundamental idea that Jesus was the fulfilment of prophecy and had inaugurated a new world-er. for which the old world-development was a necessary preparation. In Him unfold the principles of progress for coming ages of unlimited possibilities of development into conditions which some day must be "on earth as in heaven." Chief among His utterances stands sublime the so-called "Sermon on the Mount," epitome of His message to man.

In order to understand this message of the Lord Jesus we must place ourselves at His point of view. The Old Testament prophetic message throbbed and heaved around one central thought: A day of God was to come when the nations should submit to that for which Israel had stood so long, and the golden age of the human race would appear. To prepare for this the Hebrew race had been chosen to be God's peculiar people, their prophets unfolding the ethical, spiritual meaning, while the priests, by

THE CHARTER OF THE KINGDOM.

symbolic ritual and ecclesiastical machinery, should gradually develop a worship of the Unseen; at first akin to paganism, out of which the people were to be lifted, but more and more realizing the spiritual and eternal, until at last the external form of temple and sacrifice could be removed, and spiritual, ethical, practical life could flourish and work without that sort of support. We can understand John the Baptist gathering into himself all the unseen, spiritual, moral elements of the past; emphasizing the everlasting; simplifying the temporary, which he saw must soon be obliterated, and at the same time realizing that the salvation of the world could come only by a reconstruction within Israel itself, as well as in other nations, the secret power of which he could guess but could not define nor impart. He could but prepare the way for a Greater One by a popular revival, leading men to conviction of sin, repentance, forgiveness, the choice of righteousness as a life and a childlike looking for leadership into the positives of still higher, diviner experience and work. This promised Leader would come with the creative power to produce a new earth; with authority, to give His followers an empowerment to become co-workers with Him by the gift of the Holy Spirit. He could say, "The kingdom of the heavens—of God—is at hand; turn from sin; go to Jesus Christ; enter in and become citizens of the kingdom by following him, and by receiving the baptism with the Holy Spirit which he will give."

We can understand Jesus only when we listen

PRELUDE.

to Him as taking in hand a people who have been prepared thus by John the Baptist with an experience of forgiveness of sin, who have chosen the righteousness of God as their business in life, who now come to Him to be trained into a life after the image of the Father, to become intelligently effective as volunteers in the campaign to win this earth from the forces of evil, until the human race should become what the Creator originally intended it to be, "On earth as in heaven." When we get away from our selfish religion, when we take our stand by the side of our Lord, as He faces a planet to be redeemed and recreated, conscious of infinite resources behind and around Him to accomplish the task, if He can only get His followers to come into line, and we become impassioned with the same divine enthusiasm, filled with the same spirit—then and only then can we sift the utterances attributed to His lips, or understand the deep treasure of His oracles. On this mount of the Sermon He stands before a world corrupt and lost, before untold centuries of the human race, and lays down for this earth colony the principles and methods by which the administration of heaven can be applied to man and the earth.

Several things have combined to obscure the light of the original message in the Sermon on the Mount. It was intended for those who had been prepared for it, by (1) an inherited development into a spiritually perceptive mind, got only by a training through centuries in a race given for that very purpose; (2) a personal experience of forgiveness of sin, a choice of the

THE CHARTER OF THE KINGDOM.

righteousness and holiness of God as life's business, and (3) a turning to Jesus for leadership, for enduement of the Holy Spirit, and training for a new service in a larger life to bring in new earth conditions, foreshadowed as the purpose of God in the training of the forefathers through many long centuries. It was, however, only the choicest element among the Hebrews who entered into the secret of the inheritance; the officials and the masses saw only the human side. As the gospel spread among the Jews a movement began to defend and retain the human side of the old economy, along with a part of the word of Christ, which grew to such an extent as to jeopardize the new teaching. This movement of reaction left its impress in modifications in the literature of the Church in its plastic state, overlaying the oracles of the Master with obvious details or rabbinical explanations, which seemed necessary to the traditionalists of the day to be added to the simpler original. On the other hand, in presenting the gospel to the gentile, heathen world, and especially to the barbarian world that swept away the civilization of Greece and Rome, all that preparation that had come to the Jew through the training of centuries, and was in a measure given by Greek and Roman intellectual training, had to be made once more, before the broader, profounder truths of Christ's peculiar message could be given as it had been given in Galilee. So there came to be a gospel of the infancy and a gospel of the cross, preliminary to the gospel uttered by our Lord Himself, but which simply served to do the work of Old Testa-

PRELUDE.

ment ages, resulting in a type of evangelism little beyond that of John the Baptist—a gospel which presented Jesus as a means to reach the forgiveness of sins, a life of righteousness as a preparation for heaven. But this salvation into the starting point of Jesus' peculiar work came to be looked upon as the end of the gospel.

The original message of salvation *from sin into* the image of God, and the transformation of the earth *into* the image of heaven, had degenerated, so that, from the days of Augustine to the Wesleys, it became rather a salvation *in* sin and an *escape* from an earth doomed to destruction. There were, of course, exceptional voices in the night, particularly for a time at the dawn of the Reformation, which brought the Church back to the days of Augustine, adopting, however, the limitations of that great father. Wesley recalled the world once more to the Sermon on the Mount and the real message of Jesus and Paul and John. But again earth currents and prevailing theological traditions have proved too strong. Wesley's supposed followers have lost the "depositum" with which he entrusted them; have become like the other Churches in preaching a "popular" evangel: the Sermon on the Mount with its real meaning has to be rediscovered and restored to its regal place and power.

The popular modern evangelism of the cross, drawn from the first half of Paul's theology, but modified into Augustine's conception of it, together with the cult of the infancy, preached and taught through all these centuries, have surely had ample time to prepare the mind of

THE CHARTER OF THE KINGDOM.

so-called Christendom to listen to the Word of the Kingdom which Jesus Himself preached to the Galileean children of Jacob nearly two thousand years ago! Surely we, though children of late barbarians, having been moulded so long by a preliminary gospel, should now, in the twentieth century, be sufficiently advanced to hear and accept the original ethics of the spiritual life made practical by the Master, laid down as the absolute law for His followers, and made available for all by the gift of the Spirit..

I could not speak to you as spiritual men, * * *
but as to mere babes in Christ * * * and cannot
now.

When I was a child,
Like a child I talked,
Like a child I felt,
Like a child I reasoned:

Now that I have become a man, I am done with
childish things.—(Paul to Corinthians.)

II.

The Charter in the Literature.

THE modern historical study of the sacred scriptures has given to the world a new Bible and a larger gospel. The old revelation speaks with a new voice; proves itself ever up-to-date, far ahead of foremost men with its outlook and its impulse into a larger, diviner civilization. The triumph of human thought in its struggle with the human element in the Bible has liberated the divine for its deeper work of direct appeal to the spiritual and eternal in man, as it frees him from the narrow fetters of the traditional authority of the letter. The prophets are new creations; their prophecies, new, timeless messages to man, because seen to have been timely messages to live men many centuries ago and fitting real conditions of their day, the spiritual content of them continuing through all time a timeless oracle of God. What has been done for the Old Testament is an indication of what may be done for the New.

By the honest and fearless application of the methods of devout criticism many parts of the New Testament will speak with a voice differing from that of well-worn tradition, but it will bring us nearer the meaning of the original message. In applying these methods to both Old and New Testament nothing has been such a help to the

present writer as the study of the Bible as literature. The various forms of poetry, the methods of parallelism and the logical division into paragraphs and sections intended by the writers, etc., have given clues to distinguish the original from modifications and comments on the text, often incorporated therein. They also furnish a guide to the central conceptions of the authors, opening up the deeper spiritual treasures otherwise hidden. When literature had to be preserved and transmitted for long years by oral methods; repeated by wandering evangelists and preachers; rehearsed by parents and teachers; told and sung by story-tellers and minstrels, the poetic form, the casting into certain numbers of lines, and other literary devices were amazing helps to the memory. When discovered to-day they become waymarks for us in these later centuries to find the real literature which has been buried for centuries in a form that would have killed any other production. The application of this one method, to find the original literary form, and thence the original oracles, has done much to make clear the riches of the Sermon on the Mount to the mind of the writer. In applying these methods to the version in Matthew's gospel, two things began to appear. (1) Here we have a stately beginning in poetic parallelism, with steady tread, developing a new idea in logical order through ascending stages from a recognized inception to a magnificent climax; then broken into wordy and less poetic utterances, to be followed by occasional recovery of stately oracle, poetic parallel and striking climax. The whole

THE CHARTER IN THE LITERATURE.

of Matthew is cast in the literary device of the sevens. The sermon begins with seven couplets, ending in a climax. Was the whole of the original a series of sections of seven maxims each? In poetic form? Then (2) there are oracular statements whose meaning gives a distinct addition to the ripest thought of the Old Testament, or transforms it into larger meaning, and close beside them other utterances, which are on the ordinary plane of Hebrew common thought; others that are purely fragmentary enlargements or explanations, apparently adapted to the time when the literature was growing into shape, and written for Jewish believers for whom the gospel was prepared, but do not fit conditions to-day. Hence, two classes of statements at least may be traced, (a) primary oracles which add to the stock of human ideas a new Christ-revelation, and (b) collateral or secondary ideas, expansions of the oracles or the intrusion of ordinary ideas.

Now, if we extract and arrange the first class of statements, while we lay aside for the time being the second class, and if the result is a series of seven, each culminating in a climax, unfolding a revelation worthy the Master as He announces the new principles creative of a new manhood and a new world, we may conclude that we are getting very near the original outline of the essential principles of the kingdom which Jesus came to set up. And that double result is actually found. Moreover, we find therein the statement of a new economy clearly distinguished from the passing Jewish economy; in one sense an outcome, in another sense a contrast; in every

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sense a result worthy of the Infinite Father; appealing to the highest possibilities in man—a revealing of the secret of “the new heavens and the new earth.”

The headings in the following chapters correspond with those in the text of the Charter (p. 2-6), which should be consulted in reading. The reader will note the parallel culmination on opposite pages. In Part I. there may be traced also a subtle parallelism of thought in each pair of members in the two sets of sevens. This is not so apparent in Part II. until each reaches the idea of the Father's knowledge as basis for the prayer on the one hand and the business basis on the other. In Part III. the climax of the maxims in the first half is evident enough, though the gradations leading thereto may not be so apparent. In the latter half there is an independent climax. The infallible Charter, with directions how to use it, is given to man. He may build wisely if he will.

III.

THE ORACLE OF THE CITIZEN.

(1) BABES OF GOD BECOME SONS OF GOD.

(V. 1-16.)

STARTING with the beatitudes we have, thank God, one untouched section of seven couplets, which begins with the prepared material for the kingdom at the portals, and, in stages of perfect psychological order, shows the gradations through which the "Babes of God" rise until they become "Sons of God."

Blessed are the poor in spirit,
For of such is the kingdom of the heavens.

"Of such is the kingdom": we have the same expression in Luke 18:16, but used of little children. And, again, "Except ye be converted and become as little children ye cannot enter into the kingdom of the heavens." With this material in mind—of unspoiled childhood or of childhood restored by conversion—He leads the prepared one through the portals into all the infinite vista of the kingdom ahead of the novitiate. The little children, born into the "new mind," with the new confidence in Jesus and His good news, come to Him with spirits humble, receptive, and the gateway swings wide open into the infinite possibilities of the citizenship of the heavens. The first sensation, especially in

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the heart of one thus renewed in the spirit of his mind after having spent years in sin, if rightly instructed, is a sense of grief and a growing sense of want of spiritual power for the work demanded in the service of the King, but the pain thus felt is promise of larger life:

Blessed are they that mourn:
For they shall be comforted.

Not by opiates or promise of a future paradise, but by a divine and present supply for every spiritual need. The greatest need is a calm and trustful obedience, bringing every thought into subjection unto the obedience of Christ, as preparation for conquest in His name. So—

Blessed are the meek:
For they shall inherit the earth.

The first possession which the candidate for full citizenship needs is a consciousness of being partaker of the divine nature, working out in practical life the works of God. For this arises an intense desire; but—

Blessed are they who hunger and thirst
after righteousness,
For they shall be filled"—satisfied when
they awake in His likeness.

With this comes the more positive divine life. Love prompts to deeds of kindness: deeds of kindness from loving hearts open a new avenue for fresh impartation from the God of love; and so—

Blessed are the merciful:
For they shall obtain mercy.

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Rising thus into closer fellowship with the divine, the finite mind is freed, not only from gross filth, but from all that infinite love cannot bless. The purity of the single purpose, though manifold in activity, which strives to enter the life of the divine, gives the Infinite Spirit a chance to realize himself in a human life, and brings a revelation of God—

Blessed are the pure in heart:
For they shall see God.

That "shall" is not future, but emphatic present. That "see" is not of the bodily eye, but spiritual vision, which is infinitely better. It makes a man a conscious citizen of infinity, here and now. It fits a man to work for a "better world" here and now. Not only so, but it girds for co-operation in the stupendous campaign of the Prince of Peace, working with God for the age of Peace and Good-will. The result is beyond description: such now graduate into the degree of the Only Begotten, they too are called Sons of God—

Blessed are the peacemakers:
For they shall be called the *Sons of God*.

Regardless of this climax, we have in verses 10-12 another beatitude, borrowing the second line of the first, but without the poetic parallelism, broken and expanded through three verses. The very tense of the verb, "have been persecuted," indicates a later date, when persecution had really fallen on the Church. Then the fact of persecution, or of enduring persecution, is of

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a different order from the spiritual development of the divine nature within the man traced in the seven sayings, and surely may be considered as a thing that will some day be completely unknown in the kingdom as it is unknown in heaven. So, while we may recognize the Christliness and the truth of the passage, we may use it under other circumstances; let it be put for the present into a class by itself, that we may keep to the essentials in this document.

Next there comes a striking parallelism that assumes a character of its own:

Ye are the salt of the earth:
Ye are the light of the world.

The second line bears the same psychological relation to the second seven with its climax that the first bears to the first seven. The first, intensive, a matter especially between God and the man; the second, extensive, exhibiting itself before the public.

The elaboration of the first line, in the words after "earth" to the end of the 13th verse, is one comment out of a dozen that might be made on the head of that striking statement, true of those who have reached the climax of the first seven oracles. The elaboration of the second, in the words after "world" in the 14th verse and on to the end of the 16th, is a very appropriate comment and exhortation, but, with the extra words of the 13th, may be placed among the notes of expansion to be used at a suitable time.

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(2) TO BECOME PERFECT AS THE FATHER.

(V. 17-48.)

To any modern mind it must be clear that our Lord, in the 17th verse, intends to say that, although His kingdom will do away with formal traditions and the bondage of the letter of the law, a practical spiritual development would preserve the eternal reality and produce a higher type of righteousness. But to some Jewish scribe, who saw in Jesus simply a glorified rabbi, who should preserve all the traditional letter, and simply bring out new powers of the old law, it seemed necessary to emphasize and elaborate the "not destroy" part of His statement. So he added, probably at first as a side-note, which afterwards was copied into the body of the M.S., the words of verses 18 and 19, and thus put into the mouth of our Lord the very opposite of what He really meant to say. What Jesus meant was: "Jot and tittle and letter may go; I am bringing out the fruit intended in the blossom now gone to pieces." He then goes on with words very like the old prophet's formula, "Oracle of Jehovah," only assuming divine authority for himself:

For I say unto you that,
Except your righteousness exceed that of the
scribes and pharisees,
Ye shall in no wise enter into the kingdom
of the heavens.

Then to show that the "exceed" had no relation to the "letter" and "jot" and "tittle" or any external at all, he proceeds with his oracles:

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*Ye have heard that it was said by them of old time,
'Thou shalt not kill.'*

But I say unto you,

The man who is angry-hearted is a murderer.

The additional comment in the section, verses 21-26, may be put amongst negligible rabbinical notes. Verses 29-30 may be left to chapter XVIII., 8, 9, and 31-32 to XIX., 7-10, where they are repeated and where the comments come in much more appropriately: so also elaborations of the succeeding oracles, to the end of the chapter: let them be classed as notes, each valued on its own merits as true to the main idea. But the great thought of Jesus strides on, changing the emphasis from the external act to the intent of the heart, indicating how the citizens of His Kingdom turn away from anger, lust, useless swearing, revenge, until they have a divinely renewed heart in which these features do not exist, and from which shines forth the radiance of love, even for enemies. But each step that means a positive possession of God-character as one's own, is introduced by—

*Ye have heard that it was said to them of old time.
But I say unto you * * * * **

giving His oracle of the new spiritual law, in which are preserved and more fully developed the essentials of the old law; which old law is now to be superseded, not destroyed, but fulfilled in a form fitted for developed men. The old law had been epitomized by "Ye shall be holy for I am holy," but the idea of holiness had come to be external observances. In place of all of

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which Christ substitutes the love-character of God, possible to man, reaches a second climax,

Love your enemies * * *
That ye may be *Sons of your Father.*

A parallel height to that which the beatitudes had reached in—

Blessed are the makers of peace:
For they shall be called the *Sons of God.*

And then, as a parallel to the couplet which crowned the climax of the beatitudes, we have the stupendous statement which follows the second climax, and crowns the whole Oracle of the Citizen—

Ye therefore shall be perfect,
As your Heavenly Father is perfect.

What can be conceived as a grander ideal for man than this utterance, enforcing the former statement with all that both imply:

Ye are the salt of the earth,
Ye are the light of the world.

Ah me! Why may not life and love be one?
* * * * *

How would the marts grow noble and the street,
Worn like a dungeon floor with weary feet,
Seem then a golden causeway to the sun.

—*Henry Timrod.*

IV.

THE ORACLE OF CITIZENSHIP.

SPIRITUAL LIFE: GOD'S LIFE. (VI. 1-13.)

IN the Oracle of the Citizen we have dealt with the secret spiritual development of the individual, until from emptiness, the spirit, face to face with God, rises out of negative conditions into the positive image of the Son of God, and is called—which meant to a Hebrew mind, is in truth—now a Son of God. We have also traced the development that takes place, as the child of God lives face to face with man, from the removal of hatred, lust, idle words, retaliation, into the evolution of the opposite spirit of patience, purity, simplicity, returning good for evil, until man becomes like God, incandescent with love, creative of benediction to all who come within reach. Thus he becomes a Son of the Father who is in the heavens, or one who upon earth reveals the Infinite Father's real nature to the brotherhood of man, by his own character and by his intelligent working together with God for man.

He was, therefore, to become perfect as his Father is perfect. Will he? That is the question of the oracle of citizenship. When a child has become a man, prepared by careful training for man's responsibilities, there comes before him the important question of a life career. Shall he

go into partnership with father? Shall he hew out some new way of his own? Shall he go into league with some other partner?

This question of a choice between lines of action for a life's career arrested Jesus, the perfect Son of God Himself. The forces of evil tempted even Him to deviate from the Father in industrial economy, political economy, and spiritual economy, so as to make a short cut to world success. He rejected every suggestion, and remained true to the Father as needle to the North Star. But what did His decision mean? What would it mean to-day? The answer is in the oracle of citizenship. It means, (1) a spiritual life and outlook which is common to God and man, to the exclusion of what God and man cannot share; and (2) a business life common to God and man, to the exclusion of everything which God as senior partner cannot endorse. God's business on earth is God's kingdom on earth. Man's business on earth is God's kingdom on earth. Otherwise he is not in the kingdom. Consult the Word of the kingdom in the second oracle, part first, and you see that the first steps of the new life are to guard against the Judaic—the universally human—tendency to religious observance for ostentation, for appearance sake, because it is a habit, the externalization of religion in institutions or forms or dogmas. The result of which in all history has been and is to-day the substitution of the human element for the divine, the narrowing of outlook and effort from infinite good-will to finite—and one might almost

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say—to infinite narrowness and selfishness. The natural man is developed; the true man, the larger, the diviner man, is suppressed, and the ideal of the Carpenter's Son for the world is relegated to the impossible as the dream of a visionary. Not so have we learned the Christ or His kingdom.

Everything depends on the view-point of the Father, both in the doing of deeds of charity and in worship. Then a warning is raised against the pagan tendency to mechanical repetition of empty sounds. Finite spirit and Infinite Spirit must meet and blend. Then comes the climax where the citizen is called upon to pray the prayer of God: or to pray for what is the deepest desire of the Father, which becomes the one absorbing passion of the soul of a Son of God, his "meat and drink" to work out the Father's will for the race:

After this manner therefore pray ye:
Our Father who art in the heavens,
Thy name (Father) be hallowed,
Thy kingdom come,
Thy will be done,
As in heaven, so on earth.

Imagine the citizen, a Son of the Father, thus led into the divine attitude of mind towards the world sunken into a condition which is the very antipodes of what God wants, the very opposite of what he is asked to pray for. Surely he must realize that such a prayer to be worth anything must mean that he puts himself into enthusiastic co-partnership with God, and makes it his business to bring about the three things for which he has

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been praying. These things constitute the condition of society in heaven; they must reconstruct the condition of affairs among men, so as to be *mutatis mutandis* "on earth as in heaven," or the undertaking of Christ for man will be a failure.

With this third climax we reach the highest table land possible to a spiritual intelligence. The babe has become a grown Son of God: the transformation of spiritual nature into the love-character makes a Son of the Father, and, within his limitations, in this love-character perfect as his Heavenly Father is perfect: the Son grown into divine character faces the practical result, avoids the false expression of a sham religion, and, in intellectual and sympathetic union with the Father, he accepts the heart-thought of God as the heart-passion of his own life. With the Man Christ Jesus, enthroned divine leader, he has touch with the forces, the cosmic forces which control the heavens of God. What more is there for him? Shall he lie down in "realms of heavenly rest?" Not a bit of it: the Christ did not come to polish holy drones for heaven or earth.

(2) MAN'S BUSINESS: GOD'S BUSINESS

(VI. 19-33.)

The Son of the Father has graduated into a fellow-worker with God in order to unite with Him to reconstruct the earth by helping to bring into human affairs the administration of heaven, to work out and cause other men to work out all over the planet the ideals of God.

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So we now face the practical earth side of this Christ programme. This climax has brought us to the middle of a prayer. The other half of the prayer introduces us to the second half of the Oracle on the Mount. Like the two tables of Moses; we have on one side man facing the divine, and on the other, man facing humanity.

We come back now to the Knight of the Kingdom, who has passed his preparatory stages; has taken his oath and now turns to face the great world-crusade, under the leadership of Jesus, Prince of Peace. His first question would naturally be: "But if I embark in this crusade and make the Kingdom of God my first business, what about the sinews of war? What about support for myself and family, which under present conditions absorbs so much time and vital energy? What about dealing with my fellow-men, and the applying of the principles of heaven to them? And what about the opposition, the temptations, the evil of every sort, one is sure to meet in a world feverish with selfishness, and full of hate against unselfish champions of the good?" In a world so bad that good men despair of the power of the Christ forces to restore, unless some great catastrophe shall first destroy the enemies and hindrances in the way.

To meet this problem the Saviour puts into the mouth of the citizen-soldier a three-fold prayer. The surface meaning of each of these is patent to a child. To the spiritually-minded companion of Christ, whose mind is trained to think with the Mind of the Master, each one is seen to be a fragment of a greater whole. Give a

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well-instructed archæologist a fragment of an old Doric column and he will reconstruct the temple in which it once stood. Give the well-instructed physiologist the tooth of an unknown animal and he will reconstruct the animal and write a volume of details. Give these terse sentence prayers to a well-instructed fellow-worker with Jesus for the Kingdom of God on earth, who can put the principles of the divine, as revealed, and the principles of cosmic development of matter and mind, together, and he will reconstruct the temple of divine purpose into which they fit, and that will some day stand out magnificent before all the children of men. Moreover, each one brings with it a column from the temple, outlined in each of the succeeding three sections of this Sermon on the Mount. The first—

Give us this day
Our bread for to-morrow,

is a fragment of the whole divine conception for a world-policy of finance, industry, political economy, that would go far to turn the present earth-hell of struggling man-beasts on this planet into a paradise of sons of God. Let it stand as motto to the next seven-fold oracle.

First of all, the accumulation of wealth, the grasping of greed, the covetous or "get-more" spirit, are forbidden: then a liberal heart is given as the eye for light: thirdly, the choice of God must mean the

*or the "single" idea; if preserved, reaches the same point. Unity of purpose in line with Christ.

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rejection of Mammon. These three constitute a *sine qua non* for those who have abundance. Then anxiety for food and raiment is prohibited: the body that God gave us is more important than these things, so that with the greater he can surely provide the lesser: the Heavenly Father knows every need, for He gave us the body with all its needs, so His love must *will* the provision, and finally, seventh, the prime duty in face of the whole problem is to find out what the kingdom and righteousness of God would mean if introduced into general practice among men, for therein every detail has been provided for. And that brings the whole question once more just where every previous climax brought us—face to face with God. We must find out what He wants to have established on earth for all his children on the planet; then set all powers to work for its realization. For the citizen who knows the Father, and remembers that the Father cares, cannot be anxious—under the regime of the kingdom. “Seek first—get hold of the meaning of—God’s kingdom on earth and His righteousness, as applied to the children of the Father’s family, and see how in the very constitution of that kingdom every possible human need is abundantly provided for.” Study, study the principles of God’s love in the light of the underlying cosmic laws of His universe. See how the abundance of His material world can be adjusted to meet the needs of a human world now conceived as a family, so that distribution shall make accumulation of private fortunes needless and make want unknown, so

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that anxiety on that score shall be unnecessary in the community. The very idea of the Father, as revealed by Christ, involves the idea of His family, with all the relationships that that suggests. That was the evident idea of Paul, "I bow my knees to the Father, after whom the whole family in the heavens and upon earth is named." (Eph. 3:15.) The one business of the citizen is to put his mind to the problem of establishing God's kingdom on earth, a democratic brotherhood harmoniously blended into one under the Fatherhood of God.

Whatever may have been the case up to this point, the exegetical unfolding of this section, according to the real mind of Christ, will bring a test which will be a trial to many professed Christians. Many so-called Christians are willing to go so far as to accept the gifts of the love of God, to make use of an atonement to get a free gift of heaven; but when asked to show the love of God in their own hearts by treating brothers and sisters in the Father's family as the Father intended them to be treated, very few respond. Thus they show that they have not yet entered into the kingdom. This section is crucial in this commercial age and in this commercial Anglo-Saxon race. It contains a gospel as needful for the age and the race as it is almost wholly ignored by the Churches and the "Christians" of the day.

It is not in place here to go into details as to how the principles here enunciated can be practically carried out: that the writer has attempted

elsewhere*, by pointing out the causes of failure in the many well-meant attempts in history, and by attempting to show how true followers of Jesus could to-day produce a condition in which all would be practically rich and free from worry by adjusting life to the Christ ideal, dislocating nothing, working as a leaven, rapidly transforming the whole. If the insanity of greed and the awful nightmare of anxiety for daily wants could be eliminated from among men, it would give an opportunity for the development of God-given human powers such as would turn the earth to paradise. That would not mean the ceasing of work, the removal of incentive to effort: it would mean rather the suppression of the drone, the true democracy of the worker and the leadership of the strongest and best of minds into the high places of the kingdom—the aristocracy of service.

The taproot of nearly every hellish outgrowth of human unrighteousness, which blights our civilization to-day, is in its final analysis the financial question; arising either from greed and covetousness, or from the pressure of want and anxiety; dislocating the God-intended social economy. Jesus showed an ultimate inspiration in placing mammon as the essential antagonist of God. To-day mammon and not Christ is master of Christendom, of Church as well as society, commerce, politics, and everything else. There are exceptions, but in comparison with the whole they are few and individual, with perhaps

*"The World Problem and the Divine Solution," and in the Exposition of "The Word of the Kingdom."

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an occasional institution. And the only cure is that laid down by Christ. He proposes something that will eliminate greed and anxiety in material matters, that will free the heart and mind of the many for the normal development of the truly divine and human elements of manhood. That point can be reached only through the first half of the Sermon on the Mount—worked out as in the second half—the life of the spirit working out in the life of the soul. Thus, by a reconstruction of business, by the introduction of a truly cosmic law, that is intended for spiritual intelligences anywhere in God's universe, *His Name*, Father, shall be realized so as to be "hallowed," held as fundamental; *His Kingdom*, his conception of what ought to be the real constitution of things, shall have a chance to work; *His Will*, his law of intelligent good-will, shall be effective all over this planet as in the throneland—Heaven.

Our Father who art in the whole universe,
Let thy Fatherhood be realized as fact,
Let thy method of rule become universal,
Let thy will become instinctive practice,
All over this planet, as in thy throneland.

V.

THE ORACLE OF LIFE AND WORK.

(1) THE CITIZEN AS BROTHER IS BENEFACTOR TO FELLOW-MAN. (VII. 1-12.)

THE reader will note in our third great division of the Charter that we have condensed the language of Matthew VII., while preserving the thought and the Hebrew form of poetic parallelism. The reasons for the various omissions are in principle the same as those previously given. The notes on forgiveness and fasting in VI. 14-18, coming after the climax of the section was passed, are evidently additional comments. So also with verse 34, which not only comes after the second climax, but is a weakening of the great principle which Christ had just announced. Christ said nothing about carrying one day's worries at a time, but enunciated the law that there should be no worrying at all in the kingdom. In the study of this chapter (Matt. VII. 1-13) it would appear that all commentators practically unite in holding that we have simply a collection of disjointed maxims, thrown together without system. Closer study, however, reveals once more one section of seven steps culminating in the "Law of the Kingdom," re-stated in practical form, which gives the key to all operations for fundamental work of reconstruction, the so-called "Golden

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Rule." But the key of the great principle running through the whole is furnished by Luke, whose version of this section clearly shows that its one great aim is to teach the secret of how to give. We borrow that missing link which seems to have dropped out of Matthew's version and the completed seven makes the gradation of thought complete.

So much for the letter; now what is the spirit of the oracle? The Babe of God has, on a double line of development, become a Son. He has reached his majority, and has deliberately chosen as his vocation for time and for eternity to be a co-worker with God in His business; that is, while here on this earth, he makes it his business to bring in the administration of God for the government of this world. The question is now: How shall the citizen, thus equipped and thus minded, go at the practical work of helping God to give to earth the conditions of heaven? As in the last section we found the teaching a development of the petition for daily bread for personal needs, so in this section we have a hint of the larger development behind the petition for forgiveness conditioned on our treatment of our brother man. Underlying this

Forgive us our debts,

For we have also forgiven our debtors

we come to the cosmic fact that the fundamental elements of relationship between man and his fellow man are the very same as those existing in the relationship between God and man. The follower of Christ in the kingdom must show the God-side of all things to his fellow man.

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The great principle underlying this fragment soon appears if we reverse the terms: "Help me to treat my fellow man as thou, Father, art treating defective me." It presupposes the existence of a whole body of ethics, (1) as between God and the citizen of the heavens on earth, and (2) as between citizen and fellow-man who may be also a citizen in reality, or a possible citizen of the kingdom, if he can be won. The treatment of the latter must be the same in principle as the former. And that must be an application of the ethics of God, or the righteousness of God, as exhibited in His treatment of the "Sons of the Father." The very conception of the Fatherhood of God implies the family relationship of all His children. Clearly this is true of all recognized children of God, and impliedly of all who are potential children, the whole human race.

Now, "God is Love," and that means, "to be full of good-will and to exhibit the same." The very thing that the citizen had reached at the climax of his making, "perfect as the Heavenly Father," in this very God-love, which makes a man an orb of glowing good-will as real to enemies as to friends. The whole of this section is a lesson in the science and art of exhibiting a heart overflowing with good-will; a learning how to impart the best we have and the best we know to those who need; not to those who deserve or pay the most. That is God's business; that is Christ's business method, and that must be ours: but it is the most difficult thing that God or man ever undertook to do. Men will work for

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the "meat that perishes," for the "unrighteous mammon" that corrodes and corrupts, and gladly take all that is given. But when heaven on earth is offered, the greatest boon to man goes begging, the attempt to give meets with repulse and scorn. God took special pains to give Himself to the Hebrews: the prophet represents Him as wailing after failure: "How can I give thee up?" But even He had to be content with a remnant to struggle on with to reach the rest of the race in after ages.

To-day we look around and see on every hand the wrecks of many well-intentioned efforts of men to give to their fellow-man the boon that had gladdened their own hearts. Human nature in the smug looker-on sits in calm, cynical judgment, and points out faults and reasons for failure, but fails himself even in making the attempt. We have to remember that "Not failure but low aim is crime." We have to learn that we are but fragments one of another and are not appointed to be judges of each other. That is the first lesson of the practical ethics of the kingdom.

Judge not: that you be not judged:

Condemn not: that you be not condemned.

Christ came not to judge, to condemn, but to give hope and help and life. The true citizen embodies, illustrates, the Christ. Judgment is an official prerogative of the Godhead, not an essential part of character, and not a part of our business. The second lesson is that our real business is to give,

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Give and it shall be given you,
Ample measure, etc.

Like much else in the oracular utterances of our Lord, this promise seems to fail utterly in ten thousand individual cases. While a man gives money, he has many friends. When the money is gone, his friends are also gone. When a man gives himself to the highest and holiest service, he is repaid by suffering—crucified often as was his Lord. But underneath these epigrams of the Teacher lies the vast philosophy of our Lord of heaven and earth, which can be understood only when applied to the conditions of the kingdom on earth that he has in mind. The idea is this: The law of grab, of greed, of get-more which rules the world to-day, results in excessive holdings by the few, with the bane of hell in the gilded scum; and excessive want among the many, down to the social hell in the seething slum. But let the law of selfishness, which is, "Give a little that you may get more," be reversed to the Christ-law—which is the cosmic law of the infinite plan of God—"Get in order that you may give," and the whole condition of things will be revolutionized. The law of production has been learned: the law of distribution of the Father's treasures on earth among His children has yet to be learned. And here Christ is teaching the ABC of it. He means—When men have learned that their financial ability and their organizing ability are given them in order that God's children may have what God wants His children to have, everybody

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will have superabundance. When the fundamental law is "give," rising from the inspiration of God-love, poverty will perish, and the higher elements of manhood will have a chance to develop. Mammon will be converted into a servant of righteousness.

But that does not mean lavish and indiscriminate distribution of money or goods. That can be done in such a way as to lead to greater evils. It means that somehow, by some common arrangement, each will contribute his full measure to the whole; the whole will be servant to each, to supply every unit with what he can possibly use for his fullest development, as an individual, and for service. The method of the law of distribution is one of the things to "seek," by men of thought, men prepared for Christian statesmanship. Hence

Let not the blind lead the blind—

Let the pupil be finished and like the Master.

Then they will become the hand of the Master to lead. Men upon whom has fallen the spirit of Christ and who are endowed for that special work must lead in the name of Christ. God give us leaders like Christ! God give such leaders a following of willing workers!

One of the greatest difficulties in the history of Christian work to mould the world has been, and is to-day, that Christian men and Christian Churches retain the very things that Christ wants to eliminate from the world. By selfishness, covetousness, grasping after place and power, within the nominal Church are as beams

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in the eye of the officious friend, while the same things or superficial failings among the less enlightened are but as splinters in the estimation of Jesus. Christ's merciless lash is reserved for those who cover the spirit of the world with the name of religion and disgrace Him under the semblance of His ideals.

Hypocrite, pull the beam out of thine own eye first,
To see clearly how to remove the splinter from thy
brother's eye.

The lesson now turns to dealing with the great outside. The terms, "dogs" and "swine," may seem harsh to our Western ears. But listen with the ears of an Oriental, and you pass beyond the bold strokes which outline a tremendous fact and focus your thinking on the idea so strongly expressed. Nothing so oppresses the missionary, advanced, cultured, matured in what Paul calls "the wisdom of God," as the eternal reiteration of the ABC of righteousness to the child races. But that is nothing to the awful desolation of heart that comes to the mature teacher in a Christian land when he finds, as Paul did, "I had to feed you with milk; I could not feed you on strong meat, and after years of pap, you are babies still, divided among yourselves on narrow, selfish lines, incapable of divine manliness and unity of action."

The man who is learning how to teach, as well as the statesman who is studying how to impart higher conditions to low-lived men, must use continual discrimination.

The sixth lesson is the emphasis laid on prayer,

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study, effort; "ask, seek, knock," and the way will become clear, methods will be adjusted, the gates will be opened and the new era will be ushered in.

Then, by an illustration, Christ shows that God will not mock the prayer of the earnest workers who know what they want, and ask, seek and knock for it, but will give them "good things," says Matthew, "the Holy Spirit," says Luke. The very best of "good things" to the man who has become a citizen, a co-partner with God, a student of divine methods of statemanship for a world re-construction, is the presence and the enlightening energy of the Holy Spirit. And the Immanent God, the Eternal Spirit, the Spirit of Christ and of infinite love, who administers the affairs of God in the heavens, will guide the earnest student and worker, making possible the great climax now reached—the central law of reform—of divine revolution on earth.

All that you wish to have done for yourself,
See that that is done for the rest.

When that becomes a general experience and practice, the visions of the Hebrew seers will come to pass, for

That is the fulfilment of the law and the prophets.

If the reader will look back to where Christ affirms that He is not destroying but fulfilling the law and the prophets, and will read straight on to this point, he will get a coherent and larger view of what the Saviour meant.*

*From I. (2) to III. (1), in Charter.

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Century after century the law had led the nation to school: at last it led them to Christ. He crowns the work of the law by assuming the leadership into higher, post graduate studies, and into the divine business of the life of the spirit on earth, clothed for a time in a body of flesh. What had been the treasure of the few was now to become the common heritage of the many.

The prophets had spoken a message beyond the traditionalist of their day, and had usually been slain for their boldness in testimony against the meanness of their religious contemporaries and for their demands for a more practical righteousness in social and political life. Jesus Christ fulfils every essential prophetic message, every lasting principle of the old law; the whole is epitomized in these sections of the Oracles on the Mount, and the central idea is:

**THE LAW OF HEAVEN IS UNSELF-
ISH GOD-LOVE: GOD'S LAW FOR
EARTH IS EXACTLY THE SAME.**

Jesus makes it the law of His followers: and in so far as His people really follow Him, heaven is established on earth.

**(2) CHRIST WILL BE LORD OF ALL OR NOT LORD
AT ALL. (VII. 13-27.)**

And now, after passing through the stages of experience and enlightenment, true to the profoundest psychological principles of even this

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day, to the final climax of spiritual, ethical and practical, preparation, which brings us to the end of the old law and hence to the end of the old world, the citizen looks out into unknown future, towards the tremendous possibilities of the new age, into which as a crusader he now enters. Paul, who so nearly interprets into campaign trumpet voice the hidden spirit-meaning of his Lord and ours, describes the situation as he saw it:

“And now, as to the outlook into the future, you must find your strength in essential oneness with your Lord, and in the power which His supreme might imparts. Put on the complete armor of God, so as to be able to stand firm against all subtilties of evil. For ours is not a conflict against men and women, our own flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world, the spiritual hosts of evil arrayed against us in the warfare we are waging under forces which are to bring in the kingdom of the heavens over this earth.”*

After two thousand years we can describe it no more accurately. No wonder that the citizen-crusader prayed then, and that his comrades now in the field should also pray, the petition which closes the great prayer taught by Jesus, and which we make the motto of the last section of

*Eph. vi. In the translation or paraphrase above I have followed in parts both Weymouth and Moffat.

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these oracles of our Lord. For in this section we have indicated the only line of safety, the only secret of victory for the trained crusader now facing a world to be won, facing ages to be created, facing the foes under which man for thousands of years has fallen, facing forces still confident of permanent control of the earth, though some of those Paul faced have been overthrown. Still, in new garb they reappear, and the "world to come," the to-morrow when Jesus triumphs on earth, has yet to be won and reconstructed after His mind. So we pray:

Lead us not into temptation,
But deliver us from evil.

One little fragment again, suggestive of immensities. "Us" is mankind; each individual a tongue. To the soldier-citizen it means:

Lead us into the conquest of temptation:
Help us to deliver the world from evil.

Our Lord's response to this cry reminds us of the sore temptation through which He Himself had to pass when facing the same crisis in His career on earth, and we find embodied in His directions the very principles on which He won. He reminds His follower that the battle must be fought and the victory won first of all within his own personality. He must conquer himself so as to stand firm as a rock for all that the Saviour stood so firmly for: not on blazoned banner, but in the very texture of his soul must be graven, "*Deus vult*," "God wills: the will of

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God is my way." The Spirit of God must be supreme within. He must narrow himself down to a course of life within the limits of God's revealed will. The "narrow gateway" is the first section of the oracles, the beatitudes, leading the Babe of God up to the position of Son of God. The "straight way" is that outlined in succeeding sections, leading to the character of the Father he must maintain in himself; on to the secret place of the Most High to assume the oath of allegiance to the heart-purpose of the King; on to the understanding of the material economy of the earth as shaped after the law of heaven, which is to be a life-long study and a seeking to apply; and then on through lessons in that application up to the climax of the Golden Rule under the fulness of the gift of the Holy Spirit.

Narrow and straight it may appear; but it leads into infinities of benediction, into eternities of enlargement of life. All else may seem large and free: but eventually the broad way narrows down into impenetrable darkness. Beware of teachers that make the way easier, wider, sinuous. Store the heart with God and heaven: then live out, pour out the essence of yourself. "Not those who call themselves by my name," he says, "are to be considered my followers. Many will arise in coming centuries who will point to institutions, wonderful buildings, literatures and theologizing, amazing reforms and removals of surface evils, works like miracles wrought in my name, but I will have to denounce them as imposters, hinderers, enemies, whom I cannot

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recognize. They have produced a spurious result, a specious success by compromise with my enemies, and by the use of methods that I have forbidden, so that their very success is the masterpiece of opposition to my genuine kingdom of truth and love. The acceptance of my words as absolute law: the life of single-minded obedience to that law, is the only process by which my kingdom can be permanently built up, either in the individual or for the world." Thus He speaks in substance in the last section of these oracles.

Compromise methods, which aim at, and because in league with surface forces reach, a speedy success in external form, but do not reach down to rock bottom principles of absolute obedience to the commands and methods of Christ, no matter how speedy or how splendid the results, must end eventually in dismal and total failure. Some day the edifice will fall into ruin, and the wreckage will be added to the ash-mounds of forgotten ages, where lie in ever-rising strata the buried things of man's invention in a world organized without God, while the work will be committed to other hands. These last sections are terrific in their clear-cut, uncompromising, demand for obedience to the supreme authority of Christ, who assumes in His own name to be interchangeable with the Father, commanding absolute loyalty to Himself as King. But centuries, millenniums as they pass, prove the claim legitimate: His word is the word of the Infinite; His methods are the only ones that never grow old, but prove themselves ever ahead-

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of-date, surcharged with a dynamic which promises to win a universal and lasting triumph for heaven on earth—if he can find followers enough. Perfect obedience to the words of Jesus Christ means loyalty to God, the only valid expression of faith. The obedience of faith, the faith of obedience, means salvation into the Christ-life, amid a glory that excels, and results in building some splendid and permanent part of the New Jerusalem. Thus men are workers together with God in making a better earth; in enlarging the kingdom of the heavens among men.

Jesus Christ offers us no gospel of an easy, "You-touch-the-button-and-I'll-do-the-rest" sort of evangelism. By simple repentance and faith of trust men may turn from darkness to light and be given a new chance. But it is a chance to exercise the faith of loyal obedience, so as to walk in the light and bring forth the fruits of light—a new spiritual and ethical life after the image of God—a new conception of business life that will stand the inspection of the "Great White Throne" all the time—a new practical morality and a heroic campaign for the divine ideal of our Lord, here and now.

That is the true meaning of Christ's "follow me." But following the Master thus we enter at once into an eternal, heavenly life, "on earth as in heaven." If increasing numbers would but persist in such a real life and stand by each other, there would soon be seen spots of paradise on earth. If continued long enough, without the everlasting degeneration, it would rapidly transform the whole earth into a paradise, the prom-

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ised "new earth" would appear. For that is the divine purpose: that is the divine method. Jesus Christ gave no gospel of, "Get converted; take care of yourself; go to heaven." That is an earthen gospel, a simple, child-gospel for infants or irresponsible religious imbeciles. And yet that, or little more than that, as it has filtered into the popular mind, has been the idea that has for centuries obscured the word of the kingdom which Jesus actually did teach.

The time has come that judgment begin at the professed house of God—at the people and the ministry of the Church. Where Church or ministry or people do not stand four-square under the testing of the plumb-line of the Oracles of the Mount, the Master declares: "*Foundationless, foundationless; you are none of mine.*"

SUMMARY.

The Law and the Prophets stood for social justice and political righteousness, possible only under a God of universal love. Ecclesiasticism, priestism, ritualism, social injustice, political unrighteousness, and personal selfishness had buried under a splendid institution that for which the law and the prophets stood.

John the Baptist and Jesus Christ represented the spiritual life and the social ethics of the law and the prophets, and had no use for the superincumbent mausoleum. John the Baptist denounced the ethical apostasy, renewed the prophetic appeal for righteousness and proclaimed an evangel of forgiveness.

SUMMARY.

Jesus Christ took up the work with the idea of making the world what God meant it to be, by bringing into all human affairs the direct administration of God—the kingdom of the heavens. So he taught:

1. The spiritual development of the child of God into the image of the Father, in love perfect as the Father;

2. The sympathetic co-operation of all such Sons with the Father in the work of reconstructing the world into new ethical conditions;

3. The essential elements in the science and art of imparting to others what we have received from God, as the secret of successful reconstruction of the social fabric of this earth, patterned after heaven; and,

4. That anything less than this Christ programme is doomed to failure.

The Church refuses to follow these directions of Christ, and in so far is a failure. In view of the commercialism and militarism of the world to-day, in this time of historical crisis, the Church, though a successful institution, is an ethical world-failure.

The only salvation of the Church; the only hope of the world; is in a revival that will bring us back to Christ's conception of the kingdom which covers the whole man and solves the whole problem.

Postscript.

Thirty or more years ago, the late Dr. Dale, for many years a prophet preacher in Birmingham, England, wrote of the undeveloped doctrine of God-Love, based on the Sermon on the Mount, as presented by John Wesley in the eighteenth century, as follows:

"There has been the want of the genius or the courage to attempt the solution of the immense practical questions which the doctrine suggests. The questions have not been raised—much less solved. To have raised them effectively, indeed, would have been to originate an ethical revolution which would have had a far deeper effect on the thought and life—first of England and then the rest of Christendom—than was produced by the Reformation of the sixteenth century."

The author of this booklet gives in a bare summary and in brief comment what he believes to be the Christ principles upon which the answer to those "practical questions which the doctrine involves" must be based. He has for years been working on a fuller statement and a solution of the practical problems for the modern world. The following syllabus indicates the result. Study I., "God-Love," is in print in cheap form. The remaining portions will be published if a demand arises for them.

POSTSCRIPT.

THE WORD OF THE KINGDOM (IN EXEGESIS, PHILOSOPHY AND HISTORY).

STUDY I.—GOD-LOVE.

The Central Idea of the Kingdom,
"On Earth as in Heaven."

- I. Prelude.
- II. What is Love?
- III. What is God-Love?
- IV. God-Love in a World of Sin.
- V. God-Love in the Christian Message.

STUDY II.—GOD-LOVE.

Revealed from the Infinite in Jesus Christ.
Realized in the Finite Follower of Christ.

- I. Personal Spiritual Experience.
- II. Revealed in the Bible.
- III. Spiritual Study of the Bible.
- IV. The Real and the Actual.
- V. The Widened Sphere.

STUDY III.—GOD-LOVE.

Bringing Every Thought into Subjection
Unto the Obedience of Christ.

- I. The Place of Philosophy in Theology.
- II. God-Love and Modern Philosophy.
- III. A Starting Point for a Philosophy, Unusually true.
- IV. God-Love in a Cosmic Philosophy.
- V. The Chief End of Man.

STUDY IV.—GOD-LOVE.

In Historical Evolution (1) B.C.
The Struggles of God with the Old World.

- I. The Higher Evolution.
- II. The Pagan World.
- III. The Hebrew Race.
- IV. The Culmination in Christ.
- V. The Historical Crisis.
- VI. General Principles.

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STUDY V.—GOD-LOVE.

**In Historical Evolution (2) After Christ.
The Struggle in "The World to Come."**

- I. New General Principles.**
- II. Christianity in Christendom.**
- III. Christianity in New-Wine-Skins.**
- IV. The Present Outlook.**
- V. The Coming World that Jesus Wants.**

STUDY VI.—GOD-LOVE.

A World Force in the Twentieth Century.

- I. The Elements in a World-Revival.**
- II. The World-Preparation for a Revival.**
- III. Shall We Have a Revival?**
- IV. The First Essential: The Special Truth.**
- V. The Second Essential: The Special Experience.**
- VI. The Third Essential: The Practical Results in Human Conditions.**

STUDY VII.—GOD-LOVE.

Realizing the Divine Ideal.

Creating the New Earth.

- I. The Divine Methods.**
- II. The Field is the World.**
- III. The Great White Throne Now.**
- IV. The Day Dawns as Love Becomes Law.**
- V. The New Humanity and the New Earth.**

The above is the matter of the volume—"The World-Problem and the Divine Solution," divided into portions and revised in a fuller and more gradual development.

The Rev. Dr. Rauschenbusch, professor in Rochester Theological Seminary, author of "Christianity and the Social Crisis" (just out), after reading in "A New Problem for Missions" a brief statement of the author's con-

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ception of the Kingdom and attempts to realize it in the mission field, wrote him as follows:

"I feel impelled to express my deep sympathy with the general conception of the aims of Christianity as expressed or implied in your discussion. That conception is just as important for work at home as abroad. The spread and adoption of that larger conception of the Kingdom of God would mean a renaissance of Christianity."

That conception the author finds in the exegesis of the Bible which is true to all modern scholarship that is sane and spiritual, and in which Jesus Christ is final Master, as to the spiritual and ethical principles. An outline of such Bible study as would give a fairly full idea of this conception of Christianity he has put into the following syllabus. The present pamphlet is the summary of IV. to VI. Further publication depends on demand:

SYLLABUS OF BIBLE STUDIES

I.—Subjects and Scripture Portions.

A.—GENERAL.

I. Prelude:

General Principles: Object of Study: Inspiration and Revelation: Method of Study: Laws of Interpretation.

II. The Royal Proclamation:

Its Double Character: John the Baptist: Jesus Christ: O. T. Promise of the Kingdom: N. T. Words before Sermon on the Mount.

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B.—THE CHARACTER OF THE KINGDOM.

III. Prelude:

The Sermon on the Mount in Criticism. Composition: Comparison: Reconstruction. Matt. 5-7; Luke Extracts.

IV. The Citizen of the Kingdom:

Spiritual Sons of God. Creation of the type: From poverty of spirit to perfection of God. Matt. 5.

V. The Citizenship of the Kingdom:

Range of Interests of the Sons of God: The basis for co-operation with God. Matt. 6.

VI. The Operation of Citizenship in the Kingdom:

The way to co-operate in the practical methods of Christ. Matt. 7. The Central Law: The Outlook.

C.—THE UNIVERSALIZING OF THE KINGDOM.

VII. Prelude:

On the spiritual insight of John: Paul: and succeeding writers: The Historical Decay. Modern Defects.

VIII. The Fundamental Law of the Kingdom:

"Moreover a surpassingly excellent way I show unto you." (1 Cor. 13; 1 John—parts).

IX. The Church and the Kingdom:

The Scaffolding and the Building. (Ep. to Ephesians.)

X. The World and the Kingdom:

From Paradise Lost to Paradise Restored: On a Planet Redeemed in Righteousness. (Book of Revelation.)

XI. The Divine Philosophy of the Kingdom:

Heaven on Earth: Holiness in God and Man. The Infinite interpreted by the Finite. (Gospel of John.)

D.—PARABOLIC ILLUSTRATION AND EXPANSION.

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